SOME NEW BOOKS. Monks and Monasteries.

We are indebted to ALPRED WESLEY WISHART for A Short History of Monks and Monasteries (Albert Brandt, Trenton, N. J.). sketch of monastic institutions from origin to their partial overthrow in the Reformation period. The author does not profess to have consulted original sources to any great extent, but, although it is interauthorities to whom he is mainly indebted for his data, he has striven to avoid the errors into which one is apt to fall from the use of such means of information. What be has attempted to do is to present the salient features of the subject so far as they are essental to a proper conception of the orderly evolution of the ascetic ideal. To understand monesticism one must not only study the isolated anchorite seeking a victory over a sinful self in the Egyptian desert, or the monk in the secluded cloister, but he must also trace the fortunes of ascetic organizations involving multitudes of men, vast aggregations of wealth and surviving the rise and fall of empires Within the scope of such an inquiry, almost every phase of human life is encountered. Attention is divided between hermits, beggars, mission arles, professors, diplomatists, statesmen and

The first seventy pages of this volume are Motted to a review of monasticism in the East some investigators. India is thought to be the birthplace of the institution. In the sacred writings of the Hindoos, portions of which have been dated as far back as 2400 B. C., there are numerous legends about holy monks and many escetic rules. Although based on opposite philosophical principles, the earlier Brahminism and the later system, Buddhism, each tended toward ascetic practices, and they each boast to-day of long-descended orders of monks and nuns. The Brahmin ascetic or Gymnosophist (naked philosopher), as the Greeks called him, exhausted his imagination In devising schemes of self-torture. He buried himself with his nose just above the ground, or wore an iron collar, or suspended weights from his body. Capable of almost superhuman endurance, he clenched his fists until the nails grew into his palms, or kept his head turned in one direction until he was unable to turn it back. He was a miracle-worker an oracle of wisdom and an honored saint We shall meet him again in the person of his Christian descendant on the banks of the Nile. The Buddhist ascetic was less rigorous than the Gymnosophist in the torturing of his body vidualism, to wit: a desire to save his own soul by slavish obedience to ascetic rules. The main fact to be remembered is that in India many centuries before the Christian era there existed both phases of Christian monasticism, namely the hermit and the crowded convent Long before Father Bury, the Portuguese missionary, first saw in the sixteenth cen tury Chinese Buddhist bonzes torturing themselves and using rosaries, there had existed in India a Grand Lama. or head monk, with monasteries under him, filled with monks who kept the three vows of chastity, poverty and obedience. They had their routine of prayers, of fasts and of labors like the Christian monks of the Middle Ages.

Even among the Greeks, not a few philoso phers had taught ascetic principles. It is well known that Pythagoras, born about 580 BC. established a religious brotherhood, the rules of which provided for a rigorous self-examina tion and unquestioning submission to a master. It has been asserted that the influence of the Pythagorean philosophy was strongly felt in

Egypt and in Palestine after the time of Christ Certain it is that more than two thousand years before Ignatius Loyola formed the ucleus of his great society within his subterranean chapel in the city of Paris, there was founded at Crotona in Greece an order monks whose principles, constitution, aims and methods entitle them to be called the pagan Jesuits. The teachings of Plate, also, must have had, under certain social conditions. a powerful influence upon those who yearned for victory over the flesh. Plate strongly insisted on an ideal life in which higher pleasures should be preferred to lower. Earthly thoughts and ambitions were to give place to a holy communion with the Divine. It is easy times of general corruption upon these who wished to acquire exceptional moral and intellectual powers, yet who felt unable to cope with the temptations of social life. It would lead, in many cases, to a retreat from the world to a life of meditation. As we approach Christianity more closely in time and in teaching, we encounter the Jewish sect of the Essenes, which exhibits remarkable resemblances to Christian monasticism. The sect is described by Philo, the Alexandrian Jewish philosopher, who was born about 25 B. C., and by Josephus, the Jewish historian, who was born at Jerusalem, A. D. 37. The Essenes stood outside of the Jewish ecclesiastical body: they were bound by strict vows, and professed extraordinary purity. They avoided cities as centres of immorality, and, with some exceptions, they eschewed marriage. They held aloof from traffic, oaths, slaveholding and weapons of offence. They were strict. observers of the Sabbath, wore a uniform robe. possessed all things in common, engaged in manual labor, abstained from forbidden food, and, apparently, rejected the bloody sacrifices of the temple, although they continued to send thither thank-offerings. Novitiates were kept on probation three years. The strictest discipline was enjoined; excommunication following detection in heinous sin. Evidently the standard of character was pure and lofty. Their frugal food, simple habits and love of cleanliness, combined with a regard for ethical principles, conduced to a high type of life. Philo says: "Of philosophy, the dialectical department, as being in no wise necessary for the acquisition of virtue, the Essenes abandoned to the word-catchers; and, the part which treats of the nature of things, as being beyond human grasp, they leave to speculative air-gazers with the exception of that section of it which deals with the subsistence of God and the genesis of all things; the ethical part of philosophy, on the contrary, they right well work out. Pliny the elder, who lived A. D. 23-79, made the following reference to the Essenes:

distant from it far enough to escape from its noxious breezes, dwell the Essenes. They are an Eremite clan, a clan marvellous beyond any other in the world; without any women, with sexual intercourse entirely given up, without money and the associates of palm trees. Daily is the throng of those that press about them renewed, men resorting to them in numbers, impelled through weariness of existence and the surges of ill fortune to their manner of life. Thus it is that, through thousands of ages-incredible to relate!-their society into which no one is born lives on perennially. So fruitful to them is the irksomeness of life experienced by other men." As a rule, admission to the er was granted only to adults, yet children were sometimes adopted for training in the principles of the sect. The record of the Essenes shows that some of the elements monasticism existed in the time of Jesus in Palestine, as well as in other countries. In an account of the Therapeutæ. a body of ascetics similar to the Essenes, Philo says: "There are many parts of the world in which examples of this class may be found. They are, however, most abundant in Egypt."

"On the western shore of the Dead Sea, but

Mr. Wishart points out that, during apostolic times, various teachings and practices were current that may be described as ascetic. The Apostle Paul, in his letter to the Colossians, doubtless had in mind a school which despised doubless had in mind a school which despised the body and abstained from meats and wines. Even at that early day an asceticism gathering inspiration from pagan philosophy was spreading rapidly among Christians. It was in the ciosing days of the apostolic age, or very soon thereafter, that the speculative sect of the Gnostics became conspicuous: the Gnostics believed in the complete subjugation of the body by austere treatment. The Montanists, o called after their leader, Montanus, arose ved in the complete successed in the complete successed in the complete successed in the Montanus, arose salled after their leader, Montanus, arose salled after their leader, Montanus, arose salled after their leader, Montanus, arose salled after their leader. The Montanus arose is a described by Schaff as a morbid is described by Schaff as a morbid in against n Asia Minor during the second ce novement is described by Schaff Exaggeration of Christian ideas a exaggeration of Christian ideas and demands. If was a powerful and trantic protest against it was early apparent that, as man could

the growing laxity of the Church. It despised ornamental dress, and prescribed numerous fasts and severities. These facts, and others that might be mentioned, prove that asceticism was in the air. They prove that world-liness was advancing in the Church and called for a rebuke and a return to apostolic Christianity. According to Harnack, the Church was already secularized to a great extent in the middle of the third century. It was not, however, until nearly a century later, after the conversion of Constantine, that the great exodus of Christians from the cities and towns to mountains and deserts began. Although from the time of Christ there had been always some who understood Christianity to demand complete separation from all earthly pleasures, yet it was three hundred years or more before large numbers began to adopt a hermit's life as the only method of attaining salvation. Christian monasticism was slowly evolved and gradually assumed definite organization as a product of a medley of heathen-Jewish-Christian influence.

Between the time of Christ and that of Paul of Thebes, who died in the first haif of the fourth century, and is usually recognized as the pioneer of the anchoretic system, many Christian disciples voluntarily abandoned their wealth renounced marriage and adopted an ascetic mode of life while still living in or near the villages or cities. As the corruption of society and the despair of pure-minded men became more widespread, anxious Christians wandered further and further away from fixed habitations, until, in an excess of spiritual fervor, they found themselves in the caves of the mountains, desolate and dreary, where no sound of human voice broke in upon the silence. Egypt was the mother of Christian monasticism. Some of the hermit saints of the Egyptian desert became famous for plety and miraculous gifts. Athanasius, fleeing from persecution, visited them, and Jerome sought them out to learn the stories of their lives. Less than fifty years after Paul of Thebes died, or about 375 A. D., the story of his life was penned by Jerome, who tells us that this Paul was the real orignator of the hermit's life, although not the first to bear the hermit's name. During the Decian persecution, when churches were laid waste, and Christians were slain with barbarous cruelty. Paul and his sister were deprived of both their parents. He was then a lad of 16. an inheritor of wealth, and skilled for one of his years in Greek and Christian learning. On account of his riches, he was denounced as a Christian by an envious brother-in-law. and compelled to flee to the mountains in order to save his life. He took up his abode in a cave. shaded by a palm that afforded him food and clothing. The story, however, that most strongly impressed the fourth century of our era was the biography of St. Anthony, the patriarch of monks, and the virtual founder of Christian monasteries. It was said to have been written by Athanasius, the famous deender of orthodoxy and Archbishop of Alexandria; unquestionably, it exerted a power over the minds of men beyond all calculation. It scattered the seeds of asceticism wherever it was read. Traces of its influence are found all over the Roman Empire, in Egypt, Asia Minor, Palestine, Italy and Gaul. Given the character of Athanasius, we may feel assured that he sincerely believed all that he personally recorded of the strange life of Anthony, and, whether it were true or false, thousands of others believed the story. Augustine, the theologian, acknowledged that this book was one of the influences that led to his conversion, and Jerome was mightily swayed by it.

Among the early Egyptian ascetics there was a pious rivalry in self-torture. Their imaginations were incessantly employed in devising new tests of holiness and courage. They lived in holes in the ground, or in dried-up wells; they slept in thorn bushes, or passed days and weeks without sleep; they courted the company of the wildest beasts, and exposed their naked bodies to the broiling sun. Macarlus became angry because an insect bit him, and in penitence, he flung himself into a marsh, where he lived for weeks. He came forth so badly stung by gnats and flies that his friends hardly knew him. Hilarion at twenty years of age was more like a spectre than a living man: his cell was only five feet high, a little lower than his stature. Some hermits carried weights equal to eighty, or even one hundred and fifty pounds, suspended from their bodies. Others slept standing against the rocks. For three years, as it is recorded, one of them never lay down. In their zeal to obey the Scriptures they paid no heed to physical cleanliness. It was their boast that they never washed. One saint would not even use water to drink, but quenched | of minor matters to essential discipline; by his thirst with the dew that fell on the grass. St. Abraham never washed his face for fifty years. There is a story about Abbot Theodosius who prayed for water that his monks might drink. In response to his petition, a stream burst from the rocks, but the monks, overcome by a weakness for cleanliness, persuaded the Abbot to erect a bath, whereupon the stream dried up. Supplications and repentance availed nothing. After a week had passed, the monks, promising never again to insult Heaven by wishing for a bath, had a second Mosaic miracle vouchsafed to them. Thus, unwashed, clothed in rags, their hair uncut and their faces unshaven, the Egyptian ascetics lived. For the strangest of all strange narratives, however, we must turn from Egypt to Asia Minor, and make the acquaintance of the saint immortalized by Tennyson, St. Simeon Stylites. He lived between the years 390 and 459 A. D. He was a shepherd's son, but, at an early age, entered a monastery. Here he distinguished himself by excessive austerity. One day he went to the well, removed the rope from the bucket, and bound it tightly around his body underneath his clothes. A few days later, the abbot, being angry with him because of his extreme self-torture, bade his companions to strip him. What was their astonishment to find the rope from the well sunk deeply into his flesh. With great trouble they unwound the rope and the flesh with it, and taking care of him until he was well, they sent him forth to begin the life of austerities that was to make him famous. His piety and his miracles atinvent a mode of life which would deliver him from the pressing multitudes. His fanciful genius hit upon a scheme that gave him his peculiar name. He took up his abode on the top of a column which was at first about twelve feet high, but was gradually elevated until it measured sixty-four feet. Hence he is called Stylites, or the Pillar saint. On this lofty column, betwixt earth and heaven, the hermit braved the heat and cold of thirty years. Once a week, only, he partook of food. Many times a day he bowed his head to his feet; one man counted 1,244 times, and then stopped in sheer weariness from gazing at the miracle of endurance aloft. Again, from the setting of the sun to its appearance in the East, he would stand unsoothed by sleep, with his arms outstretched like a cross. One day a disciple, ascending the column, found that his master was no more. His body was lowered from the summit of the column and carried down the mountain to Antioch. For the cenebitic life, or life in common

as well as for the anchoretic life, we must go back to Egypt, so far as Christianity is concerned. The author of the first Christian monastic rules is said to have been Pachemius, who was born in Egypt about the year 292 A. D. Converted while in the army, he retired on his discharge to an island in the Nile. It was not long before he was surrounded by a congregation of fellow as ties for whom he devised regulations. The monks of Pachemius were divided into bands of tens and hundreds, each tenth man being an under officer, subject in turn to the hundredth, and all subject to the superior, or abbot of the mother house. They lived three in a cell, and a congregation They fived three in a cell, and a congregation of cells constituted a laura, or monastery. There was a common room for meals and worship. Each monk wore a close-ritting tunic and a white goatskin upper garment, which was never laid aside at meals or in bed, but only at the Eucharist. Their rood usually consisted of bread and water, but, occasionally, they enjoyed such luxuries as oil, salt, fruits and venetables. They are in silence, which was sometimes broken by the voice of a reader. "No man" says Jerome, "dares look at his neighbor, or clear his throat. Silent tears run down his cheeks, but not a sob escapes "No man " says Jerome, "dares look at his neighbor, or clear his throat. Silent tears run down his cheeks, but not a sob escapes their lips." Their labors consisted of some light handlwork, or of tilling the fields. They grafted trees, made beathing trained field. grafted trees, made beehives, twisted lines, wove baskets and copied manuscr

live alone, so he could not live without labor. We shall see later this principle emphasized more clearly by Benedict, but even at this remote day, provision was made for secular employments.

In his second chapter Mr. Wishart follows the fortunes of the monastic system from its introduction in the western provinces of the Roman Empire to the time of Benedict of Nursia, the founder of the first great monastic order. When Athanasius fled to Rome in A. D. 340, to escape the persecutions of the Arians, he took with him two specimens of monastic virtue, Ammonius and Isidore. The hermits. savage and filthy in appearance, excited general disgust, and their account of the tortures voluntarily undergone by their holy Egyptian brethren was received with derision. Men. however, who had faced and conquered the terrors of the desert were not to be easily rethe East, they persisted in their propaganda, until contempt yielded to admiration. The enthusiasm of the uncouth eremites became contagious. The Christians in Rome soon welcomed the story of the recluses as a divine call to abandon a dissolute society for the peace and joy of a desert life. In 346 and 349, Athanasius visited Gaul. He recounted the same tale of St. Anthony and the Egyptian

hermits, with similar results. The Gallican ecclesiastic whose name is most intimately associated with the spread of monasticism in Western Europe before the He days of Benedict was St. Martin of Tours. died about 396 A. D. For a time he was a soldier, but, after leaving the army, he became a hermit, and, subsequently, Bishop of Tours. The monks whom he collected around him dwelt in caves cut out of scarped rocks. They were clad in camel's hair, and lived on a diet of brown bread, sleeping on a straw couch. According to tradition he was the uncle of St. Patrick who is said to have established monasteries in Ireland. There is no doubt that, before the birth of Benedict of Nursia, there were monks in Great Britain. The Monastery of Bangor in North Wales is said to have been founded about 450 A. D. In North Africa, St. Augustine established religious houses, and wrote a set of rules for their government. These rules were superseded in time by those of Benediet, but they were resuscitated under Charlemagne, and reappeared in the famous Austin Canons of the eleventh century. About 450 A. D., monasticism suffered an eclipse that lasted for over half a century. It seemed as if the institution in the west was destined to end in the same miscarriage which had overtaken its Eastern predecessor. It was rescued from collapse, however, by a man who infused new energy into the monastic body, and systematized its established principles.

St. Benedict, the founder of the famous order that bears his name, was born at Nursia about A. D. 480. The menastery which he founded on Monte Cassino in A. D. 539, became the mother of innumerable cloisters. His order became, and remained by far the most important monastic brotherhood up to the thirteenth century. Nearly all the other orders which sprang up during the interval were based upon Benedictine rules, and were really attempts to reform the monastic system on the basis of Benedict's original practice. Of course, the term "order" as applied to the Benedictines, is used in a different sense from that which it bears when applied to later monastic bodies. Each Benedictine house was prac tically independent of every other, whereas the houses of the Dominicans, Franciscans or Jesuits were to be bound together under one head. The family idea was characteristic of the Benedictines. The abbot was the father, and the monastery was the home were the Benedictine was content to spend his life. In the thirteenth and fourteenth centuries, however, it was thought needful for the general good of each monastic family to secure

some kind of union. No new principle seems to be disclosed by the Benedictine rules. The command to labor had been emphasized even in the monasteries of Egypt. The monastery that was to stageed in the West must provide for men who not only could toil hard, but who must do so if they were to be kept pure and true; it must welcome men accustomed to the dangerous adventures of ploneer life in the vast forests of the North The Benedictine system met the conditions by a unique combination of well-known monasbringing into greater conspicuousness the doctrine of labor; by tempering the austerities of the cell to meet the necessities of a severe climate; and, lastly, by devising a scheme of life equally adaptable to the denizen of sunny Italy and the rude inhabitant of the northern forest. Next to the religious services rendered by the Benedictine monks, their greatest contribution to civilization was educational and literary. The rules of Benedict provided for two hours of reading a day, and it was evidently this regulation that stimulated literary tastes and resulted in the collecting of books and the reproducing of manuscripts. There was great danger that the remains of classic literature might be destroyed in the general devastation of Italy. The Benedictine houses rescued the literary fragments that escaped and preserved and multiplied them. For a period of more than six centuries the safety of the literary heritage of Europe depended upon the scribes of a few dozen scattered monasteries. The Benedictine monk, however, was more than a collector and transcriber of books: he became the chronicler and the schoolteacher. The records that have come down to us of several centuries of European history in the earlier Middle Ages are due almost exclusively to the labors of the monastic chroniclers. By the end of the ninth century nearly all the European monasteries conducted schools which were open to the children of the neighborhood. To appreciate the importance of this function, we must remember that at the time neither national nor provincial governtime neither national nor provincial governments had assumed any responsibility in conments had assumed any responsibility in connection with elementary education, while municipal authorities were too ignorant and, in
many cases, too poor to make any provision
for the instruction of children. The Benedictines also rendered a great social service
by reclaiming deserted regions and by clearing
forests. Roman taxation and barbarian invasion had runed multitudes of farmers who
abandoned their lands and swelled the numbers
of the homeless. The monks repeopled the
deserted fields and carried civilization into
wilds never before tilled. Many a monastery with
its surrounding buildings became the nucleus
of a city. The more depressing the gloom
of forest solitudes, the more the monks seemed
to love them. They cut down trees in the
heart of the wilderness and transformed a
soil bristling with thickets into pastures and
ploughed fields. They stimulated the peasantry to labor and taught them useful lessons
in agriculture. Thus they become an industime neither national nor provincial govern soil bristling with thickets into pastures and ploughed fields. They stimulated the peasantry to labor and taught them useful lessons in agriculture. Thus they became an industrial as well as a spiritual agency for good.

The Benedictine rule spread with wonderful rapidity. It is computed that, in the various societies of the Benedictines, there have been no fewer than 37,000 nonasteries and 150,000 abbots. For the space of 239 years, the Benedictines governed the Cathelic Church by 48 Popes chosen from their order. They be ast of 200 Cardinais, 7,000 Archbishops, 15,000 Bishops and 4,000 saints. The astonishing assertion and 4,000 saints. of 200 Cardinals, 7,000 Archbishops, 15,000 Bishops and 4,000 saints. The astonishing assertion is also made that no fewer than twenty emperors and forty-seven kings resigned their crowns to become Benedictine monks. Their convents claimed ten empresses and fifty queens. Whatever the motive that drew princes and princesses to the monastic order, the retirement of such large numbers of the Feudal aristocracy indicates the influence of a religious system which could cope successfully with the attractions of the palace and the natural passion.

IV. During the eighth, ninth and tenth centuries there was a widespread decline in the spirit of devotion and a relaxation of monastic discipline. The first strenuous reaction against monastic corruption was headed by Benedict Aniane (750-821 A. D.), who asserted that the Benedictine rule was formed for novices and invalids. He attributed the prevailing laxity among the monks to the mild discipline. As Abbot of a monastery, he undertook to reform its affairs by adopting a more rigorous system. He leaned too far back, however, for human nature in the West, and the conclusion was ultimately forced upon him that Benedict of Nursia had formulated a set of rules as strict as could be enforced among Western monks. Accordingly, he directed his efforts mainly to securing a faithful observance of the original Benedictine rules, adding, nevertheless, a number of burdensome regulations. Several colonies were sent out from his monastery, capable editorship of the chronicles of

ons of the palace and the natural passion

which was built on his patrimonial estate near Montpellier. His latest establishment, which was situated near Aix-la-Chapelle, became famous as a centre of learning and sanctity. One of the most celebrated reformed monasteries was the convent of Cluny in Burgundy, about fifteen miles from Lyons, which was founded by Duke William of Aquitaine in 910. It was governed by a code based on the rule of nedict The monastery began with twelve monks, but became so illustrious that, under Abbot Hugo, there were 10,000 monks in the vartous houses under its rule. It was from Cluny Hildebrand went forth. This monaster; gave to the Church three Popes. Gregory VII, Urban II. and Paschal II. Connected with it was a church, then the largest in the world. which was only but slightly surpassed in later years by St. Peter's in Rome. Begun in 1089 by the Abbot Hugo, it was consecrated in 1131; it contained twenty-five alters and many costly pulsed. Aided by other ascetic visitors from works of art. After the middle of the twelfth century this illustrious house declined in character and influence, until. during the French Revolution, its property was confiscated by the Constituent Assembly. The church was sold for 100,000 francs and is now in ruins.

Another celebrated reformatory movement

was begun by St. Bruno, who founded the Car-

thusian Order about 1086. With six companions, Bruno established the famous Grande Chartreuse in a rocky wilderness near Grenoble in France, separated from the rest of the world by a chain of mountains covered with snow and ice for two-thirds of the year. Until 1137. the Grande Chartreuse was governed by unwritten rules. The Carthusians differed in many respects from other orders. The rules indicate that their chief aim was to preclude the monks from intercourse with the world and largely with each other, for each monk had a separate room, cooked his own food, and rarely met with his brethren, so that he was, practically, a hermit. Their clothing consisted of a rough hair shirt worn next the skin, a white cassock over it, and, when they went out, a black robe. Fasting was observed at least three days a week, and meat was strictly forbidden. Under no circumstances whatever were women allowed to set foot within the precinct. Recourse was made to blistering and bleeding, as well as to fasting, for the purpose of controlling carnal impulses. On the whole, the austerities were as severe as human nature in the wild and cold region where the mother house was situated, could endure. Owing to its severe discipline and to the fact that solitude was deemed the ideal state, the Carthusian Order was unfitted to secure extensive control, or to gain a permanent influence upon the development of European nations. Its chief contributions to modern civilization were made through the remarkable men who passed from the seclusion of the cell into active life and the world. There were many other reformers of the Benedictine rule, one of whom, at least, cannot be passed over, namely, Bernard of Clairvaux. The order to which he belonged was the Cistercian, so named because the mother house was at Citeaux in France. Its members are sometimes called the "White Monks," because of their white tunics. Austere simplicity characterized their churches, liturgy and habits. During his lifetime, Bernard did much to improve and extend monasticism, and his work, for awhile, survived him; nevertheless, the tendency to corruption and disintegration soon

To counteract this tendency were founded the Franciscan and Dominican orders, popularly known as the Mendicant and Preaching Friars, which were respectively authorized by the Papacy in 1216 and 1223. The order which St. Francis of Assisi founded, comprised three classes: First, the Franciscan Friars, or Order of Friars Minor, called also Gray or Begging Friars; secondly, the Nuns of St. Clara; thirdly, the order called Brotherhood of Penitents, which was composed of lay mer and women. There were also three Dominican orders, namely, the Order of Preaching Friars, already mentioned, an order of nuns and a third order called the Militia of Jesus Christ In these orders appear for the first time two novel monastic teachings, to wit: the substitution of itineracy for the seclusion of the cloister and the abolition of endowments. In time, the vow of poverty was virtually abandoned, and permanent property was acquired, for which reason the Council of Trent prohibited mendicity, except in the case of the ing monasticism to the zenith of its power. the mendicant orders like all the preceding brotherhoods, entered upon a period of decline The attainment of a prosperity inconsisten with the intentions of the founders of the orders had brought about corruption and excess. The time came when the professed followers of St. Francis of Assisi, whom he loved to describe as "sturdy beggars," dwelt in palatial convents and trampled their ideal into dust. From some points of view the mendicant orders might be considered as representing the last stage in the evolution of the monastic institution. It is true that the Society of Jesus which was sanctioned by the Pope in 1540. rests upon the three vows of poverty, celibacy and obedience: nevertheless, the ascetic principle is reduced in it to a minimum. The early religious orders had been based upon the idea

of retirement from the world for the purpose

of acquiring holiness. The constant tendency,

however, of the religious communities had been

toward a more and more active participation

in the world's affairs. This tendency had be-

come especially marked among the Mendicant

Friars who travelled from place to place, and,

ultimately, attained important university posi-

tions. It reached its culmination in the Society

of Jesus. Retirement among the Jesuits is employed merely as a means of preparation for active life. Constant intercourse with society at large was provided for in the constitution of the order. Other differences are observable between the monastic communities and the Society of Jesus. The Jesuit discards the monastic gown, and is averse to the old monastic asceticism, with its rigorous and painful treatment of the body. Again, while the older religious societies were essentially democratic in spirit and mode of government, the monks sharing in the control of the monastic property and participating in the election of superiors, the jesuitical system is intensely monarchical. a despotism pure and simple. It is further to be noted that, in the older orders, the welfare of the individual was jealously guarded, and of the individual was jealously guarded, and his sanctification was sought. Among the Jesuits, on the other hand, the individual is nothing; the body corporate is everything. Admission to the monastic and medicant orders was encouraged and easily obtained. The novitiate prescribed for the Jesuits is long and difficult. Access to the highest grades of the order is granted only to those who have served the society efficiently for many years. Looking back over this long history, we see that the Christian monk has, by the close of the sixteenth century, materially changed since he first appeared in the deserts of Nitria in Egypt. He has come forth from his den in the mountains to take his seat in parliaments and to find his home in palaces. He is no longer filthy in appearance, but elegant in dress and courtly in manner. He has exchanged his rags for silks and jewels. He is no longer the recluse of lonely cliffs chatting with animals and gazing at the stars. He is a man of the world, with schemes of conquest teeming in his brain and a love of dominion ruling his heart. He is no longer a ditch-digger and a roloughman, but the dominator of councils or the cultured professor of universities. He still takes the three vows of celibacy, poverty and obedience, but they no longer mean to him the same things that they meant to the less cultured but more genuine monk of the desert. He has all but completely lost sight of the ancient monastic ideal. He still professes the poverty of Christ, but he can no longer fellow so simple a man as is St. Francis. his sanctification was sought. Among the desert. He has an out completely lost sight of the ancient monastic ideal. He still professes the poverty of Christ, but he can no longer follow so simple a man as is St. Francis, It is, in truth, a long way from Jerome to Ignatius. Loyola represents the last type of monastic life, the last great leader of the monastic army.

Edward III. In the History of Edward III. by JAMES MAC-KINNON (Longmans), we have the outcome of a new and first-hand investigation of contemporary evidence. The data here relied upon consists, in the first place, of official documents, and, secondarlly, of the chronicles of the period. It was time that the materials relating to an important epoch of English constitutional and political history should be made the subject of a fresh inquiry. The publication under

fourteenth century, which has been going on during the last fifty years, has given the author of this book a signal advantage over his predecessors in respect of absolutely trustworthy texts. The publications of the Record Commission, for instance, leave nothing to be desired. It is also to be noted that the editorial labors of scholars like Baron de Lettenhove and M. Luce have recreated the Chronicles of Froissart, entirely superseding the edition of M. Buchon to which writers on Edward III. have hitherto been indebted for much of their information. Of unquestionable value, also, are the comparatively recent editions of the Chronicles of Scotland contained in the series put forth by the Maitland Club, with which may be classed the papers issued by the Societé de Histoire de France and the Chroniques Belges Inedites. These fourteenth century analysts have been subjected by Mr. Mackinnon to a critical comparison with official documents, with the result that numerous errors have been corrected.

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We need not say that the history of Edward We need not say that the history of Edward I. embraces not only that of England for half a century, but also, though in a more limited degree, that of Scotland. France, the Low Countries and Spain. It is the history of a momentous and dramatic epoch, influenced and overshadowed by a remarkable man, who was the chief motive power of the activity of his age. It is not, however, the biographical part of the narrative, nor the account of battles and sieges to which we would here direct attention, but rather some notable incidents in the constitutional and social development of England during this memorable reign.

Let us begin by marking the proceedings of the Parliament of 1341, in which we seem to see the Long Parliament foreshadowed. It should be observed that, at this time, the Commons already constitute a separate deliberative body with large powers. The mode of proedure was, after debate, to state the measures desired, and present them in the form of a series of petitions to the King, who answered each - yes or no, as the case might be and stated his reasons. The position taken at this time by the two houses, which form the English national assembly, must be accounted one of the landmarks in the history of the struggle for the right of the subject, which was to end in the vindication of the supremacy of constitution and law over autocracy and bureauracy. In addition to claiming the right of trial by their peers, the Lords insisted that the Great Charter, the Forest Charter and the privileges of the Church, the franchises of the city of London and of the other cities and burghs of the realm, of the Cinque Ports and the whole commonalty of the land, which had been inringed by the King and his officers, should be observed in every particular and solemnly reaffirmed. The Commons supported the Lords in their petition and enlarged still more pointedly on the abuses of administration. A me mentous precedent was established in the fact that they insisted the Lords indersing the demand, that the great officers of State, to wit: the Chancellor, the Chief Justices of both benches, the Treasurer, Chancellor and Chief Baron of the Exchequer, the Seneschal, Chamberlain, Controller, Keeper of the Privy Seal and Treasurer of the Wardrobe, should be appointed by advice of Parliament and sworn before the peers on assuming office to observe the laws of the land and the provisions of the Great Charter. The Commons insisted also that the accounts of those intrusted with the expenditure of the sums granted to the King ince the beginning of the war with France should be examined: that the recent Ordinance of Northampton directing the arrest of malefactors of evil repute, which had been made a pretext for imprisoning many of the King's good lieges, should be repealed; that the conditions on which the last subsidy had been granted should be observed to the letter; and that the commissions of inquiry appointed which had been guilty of illegal exactions should be revoked and redress granted. The grievances of the clergy, as set forth in letters of the Archbishop of Canterbury, formed the subject of another set of petitions presented by the prelates. In short, nothing less than weeping reform of administration in acordance with the chartered rights of English nen, would satisfy this most public-spirited Parliament, so truly representative of the English national temper in its jealous concern for the liberty of the subject and the supremacy of the law. The King, said the petitioners, might nominate his Ministers, but only by the advice of the national legislature, and those so appointed must be amenable to law and responsible for their public conduct to Parliament. Modern times have not gone further

in the demands of the Parliament of 1341 which did not sound pleasantly in the ears of a strong minded monarch accustomed to impulsive and high-handed action. He would fain have avoided such large concessions, and at first, returned qualified answers. But Parliament was in no mood to tolerate evasive courses and insisted upon compliance. Supply being indispensable, there was nothing for it but to comply for the most part with the best grace possible, though with ample mental reservations, and to transform the obnoxious petitions into statutes of the realm. On the main point, the responsibility of Ministers to Parliament. Edward's words were explicit. Not only should Ministers, he promised, in case of a vacancy, be appointed by advice of the peers and the council, but they should be sworn by Parliament to maintain inviolate the law and the Constitution. At the beginning of each subsequent Parliament, they should demit office for four or five days, in order that their conduct might be investigated, and, in case of their failing to do this, they might be removed from office and punished by their peers. Against this measure the Chancellor and the Judges unavailingly protested. They were compelled to submit to the ceremony of being sworn, and Parliament then ordered the subsidy already granted to be collected with the utmost despatch. This Parliamentary victory was, as may be supposed, intensely galling to Edward, and, unfortunately for his probity, he did not hesitate, having once got a supply of money, to repudiate his royal word. On Oct. 1, 1341, he issued a proclamation annulling on his own authority the obnoxious legislation as derogatory of his prerogatives, and contrary to the laws and customs of the realm. He did not scruple to confess that he had been guilty of deliberate dissimulation in assenting to the demands of Parliament, but attempted to justify his conduct by the plea of State necessity. His refusal, he said, would have brought about the dissolution of Parliament and ruined his affairs, and his advisers had since assured him that it was his duty to repeal those unconstitutional statutes. Which he thereby did, saving such articles as might be consonant with his rights as King and the laws enacted by his predecessor. Here then, we see the pendulum swinging back to monarchic absolutism with a vengence. Paroffice and punished by their peers. Against this the laws enacted by his predecessor. Here then, we see the pendulum swinging back to monarchic absolutism with a vengeance, Par-liament being coolly teld that the King may re-yoke or revise its enactments, as it shall please him in the exercise of his prerogative.

than this on the road to Parliamentary suprem-

acy, except when a recalcitrant king was pun-

We can well understand that there was a ring

ished by decapitation or deposition.

Before turning to the next constitutional crisis, let us pause to note what the student of contemporaneous documents has to tell us concerning the frightful pestilence which visited England in 1348. The heyday of luxury and pleasure which had followed the victory terrible eclipse in the ravages of the Black Death. From China and India this awful scourge alvanced between the years 1347 and 1350 with fatal persistence along the great and thence to Italy, France, Spain, the Low Countries, Germany, England, Scotland, Ireland, Norway, Denmark, Poland, and, eventually, Russia. In many countries famine, the result of drought, floods or the ravages of war, had prepared the soil for the harvest of death, while the filthy condition of European as well as Oriental cities provided an apt medium for the sprea! of the pestilential contagion. Strange to say, this particular plague attacked by preference the young and strong and but accompanied by spitting of blood, fluxes of blood from the bowels and a parching fever which nothing could assuage, which ended in delirium or apathetic insensibility, the certain forerunner of death. The putrid inflamna-

tongue, the blood-charged expectoration poisoned the air with a pestiferous stench, and made it certain destruction to breathe the atmosphere or even touch any article impreg- It is in "Piers Ploughman" that Langland finds nated by the foul miasma. Few of those at- | the hope of salvation for a godless, anti-Christacked withstood more than a day or two the tian, suffering world. It is in him that Langterments of fever and putrefaction that made death a happy relief and drove many to hasten | to do well, the desire to be guided by reason its advent by their own hand. The medical and conscience, the striving for improvement knowledge of the age was impotent to cure or allay the sufferings of the victims. Few physicians had the courage to attend those seized with the terrible malady, and even the priests shunned the beds of the dying. Parents forsook their children and children their parents in the wild panic which the outbreak of the plague bore from place to place. Yet even the fugitives were not safe, for to have once preathed the pestilential atmosphere in the overcrowded filthy cities, or even to have looked into the eye of the sick, was to be unione. In gardens, woods, fields, desert places, the plague tracked the fugitives and struck down its victims with remorseless certainty. Even on the sea there was no escape if one had breathed but for a moment in the infected one, and ships were discovered drifting in the Mediterranean and the North Sea or criving ashore with not a living being on board. In England the dreadful scourge made

ts appearance in August, 1348, at Dorchester,

Southampton and Bristol, whence it spread with fell rapidity all over the southern counties, raging with especial virulence at Norwich, Yarmouth, Leicester and York, Ir England, as on the Continent, the innumerable bodies were thrown in heaps into trenches, the higher classes alone, which suffered far less than the lower, obtaining the privilege of separate burial. In one field near Smithfield as many as 50,000 corpses were interred in this hasty fashion. The very lowest est mate of the number of victims in London was 100,000, and in Norwich 57,000 perished. On Jan. 1 and March 10, 1349, the meeting of Parliament had to be postponed in consequence of the appalling mortality. The administration of justice ceased from want of Judges to hear causes. In many churches divine services were suspended, the priests having died or fled, and for months candidates for vacant benefices could not be procured for ten times the usual stipend, though after the terrible visitation had passed there was a rush of illiterate widowers from among the lower classes for the vacant vicarates. Many hamlets in England, as in France, were completely depopulated, and the ruined, deserted houses told for years afterward the tale of the ravages of the angel of death. did not bear witness in similar tragic fashion to the sorrow of that sombre year From York the plague spread northward into Scotclers the cynic brutality of the Scotch, who indulged in resentful witticisms at the "foul sudden inroad of the pestilence with scarcely | been accomplished 200 years refere Mr. less fatal results. The Scots, it seems, had assembled an army in the forest of Selkirk. with intent to take advantage of the impotence of their plague-stricken enemy by a raid into England, when the pest broke out in their camp with the same symptoms of loathsome corruption and inevitable dissolution spread the contagion in all directions, and for fully a year death and lamentation filled | English national spirit, had been, in reality the country. In Scotland, as in England, it was the middle and lower classes that suffered most severely. Here, too, panic rent asunder the closest ties of kin and friendship, "sons fleeing from their parents for fear of the contagion as from the face of a leper or an adder." Both Wyntoun and Forgun estimate the rate of mortality at a third of the population. In England it was computed

It is well known that the Black Death, by diminishing the supply of labor to a vast extent, brought social and economic ills in its train. A murrain wrought as fell havoc among the cattle as had the pestilence among the rural population. Herds and flocks that had been prived of their owners and shepherds by epidemic with them, and perishing by thousands. In one pasture as many as 5,000 carcasses were to be seen polsoning the air with land fell out of cultivation for want of tenants and laborers to fill it, in spite of the remission of rents by the owners. Grain as well as eattle, which had been very cheap during the first months of the plague, in consequence of the depletion of the population and of the universal panic which had disorganized all business, soon rose enormously in price. An article that had sold for a penny before the plague was not to be bought afterward for less than fivepence. Famine threatened to continue the mortality. In this dismal state of things the English peasant saw an opportunity of bettering his condition which, hitherto, owing to the burden of villein services, had been wretched indeed. If prices rose in consequence of dearth, why should not the price of his labor. especially as he was often paid in base coin, rise in proportion? The number of laborers being thinned to a third or more of what it was before the plague, the landlord must double or even treble the starvation pittance, or do without his labor. The law of supply and demand should operate to his advantage, or he would strike, and compel his employer to submit to it. Five and a half centuries ago, the English peasant, whose lot was a hard one, following the teaching of experience, reasoned in unconscious accordance with the maxims of modern political economy. If grain sold at a high rate, why should he not have his fair share of the profits? The landlords of the time, however, saw in this insubordination the overweening conceit of rebellion hinds, or a specious pretext for laziness, and made a great outcry. Edward III. came to the rescue in 1349 wth a proclamation enjoining labor on every able-hodied person under sixty years of age who should be without a vocation or a competence, and determining the rate of wages to be that which had been usually paid. In pursuance of this policy of state control, the venders of victuals were enjoined to sell their commodities at reasonable prices, and "valiant beggars" who preferred to live on charity instead of by some compulsion. This regulation proving ineffectual, Parliament in 1851 enacted a Statute of Laborers, on the lines of the proclamation, fixing the rate of wages for laborers and to adopt the suggestion should the prelates one county to another. The agrarian struggle thus began lasted

of that period, and during the greater part of obstinate, immoral priest should be deprived it, the agricultural section of the English people | of his cure, and the benefice should be declared were in a state bordering on slavery. Their vacant, in accordance with the law of the land lot was wretched and intelerable from the viewpoint of our own times. Poverty, op- areference to the proceedings of the Parliament pression and injustice were omnipresent. The which met in 1376. The Commons, under the world was a chaos of misery and anarchy. corrupt to the core, according to the assertions of the prophets of the times, and Mr. Mackinnon finds evidence enough in the records at Creey and the capture of Calais suffered a to prove that they were not indulging in merely fanatic ravings. War, pestilence and famine succeeded in grim procession, and turned the world into a hell of misery. There was little in the gloomy picture to suggest the dawn of a trade routes from Asia Minor into Greece, better state of things. The world seemed better state of things. The world seemed about to sink into the abyss amid the judgments of an angry God upon the sins of men. It was the reign of Antichrist in the State and in the Church. So, at least, it appeared to an affrighted generation of miserable mortals. In this foredoomed world the peasantry which bore so large a part of the suffering was of no more account than a beast of burden, that must be held to the yeke by Statutes of Laborers and other devices of class called by the King with their advisional councillo were to be in perjetual residence at though they were not to interfere the chancelor. The size of the Chancelor, The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the chancelor. The councillo were to be in perjetual residence at though they were not to interfere the councillo were to be in perjetual residence at though they were not to be faithfully and expeditional councillo were to be in perjetual residence at though they were not to be faithfully and expeditional councillo were to be in per must be held to the yoke by Statutes of Laborers and other devices of class selfishness. The mass of the nation was thus to be the slave of privilege, wealth, luxury and caste, and, for all the world cared, might die of hardship and to the designation of the "Good Parish to the designation of the "Go sparingly the infirm and aged. The usual privilege, wealth, luxury and caste, and, for symptoms were disgusting boils in the groin all the world cared, might die of hardship and to the designation of and the armpits, and often over the whole body. go to perdition. Nevertheless, it is clear that the mass of the English people was beginning to realize that it, too, had some interests and some rights, and that God never meant, and man had no right to make, a human creature the victim of a selfish and brutal tyranny. Even the tion of the respiratory organs, the blackened peasant felt himself to be every inch a man, and i rupt

in goodness a superior man to any king, noble; bishop or other plutocrat of them all. So, at least, the moralists of the age assure us. land places the sense of right, the will the hope of better things, while the moralist lashes the debased and worldly priests and monks, and the oppressive, luxurious and degenerate higher classes of society. That

degenerate higher classes of society. That the wretched but honest and industrious peasant is, after all, a person of some importance is a conviction strongly planted in the heart of Langland, the dreamer among the Malvern Hills, himself a monk and a friend of the unsophisticated and well-meaning rustics. Certain it is that there were forces at work, even in the face of a heartless conventionalism, which were to assert thenselves under Richard II. in a determined, if despairing, attempt at revolution on behalf of equity. Every highway in England was being trodden by earnest-minded men who preached righteousness in the midst of corruption and iniquity who denounced the pride and selfishness of the higher orders, and demanded that the State, the Church and human society should do justice to the poor man. Reason and conscience were not allogether muffed by the incubus of privilege and oppression which was beginning to feel its potency, there was an earnest of future amendment and of the ultimate reign of liberty, humanity and justice for all although the path to its realization was to be a long and weary one.

We pass to some later incidents in the reign of Edward III. which bear on the evolution of the English Constitution. After the Peace of

Bretigny, which was concluded between England and France in 1960, the increasing amount of useful legislation bears witness to the growing power of the Commons, who became ever more alert in their efforts to central the administration of King and Council. In 1862 demand made successfully for the procedure of the law courts is significant of the development of the national spirit so far or the letter of a statute, not enforced unit never been the mother tongue of Enand was becoming more and more a time of the Norman Conquest. It is true that higher classes on both sides of the Characteristics still spoke the same language, but Engli asserted its vitality as the vernacular masses and as the medium of the new literature in which, through Langland and Chancer. the national spirit was seeking expression. The Commons, therefore, petitioned, and Edward consented, that trials in court should be herceforth conducted in English. It is remarkable that, at a time when Edward was striving to realm should have shown itself so antagon; to the French conquest of England, which had sufficed to convince him of the futility of seek. ing to unite the (rown of England in which the national spirit was becoming so assertive with that of France, which was becoming equalso much in self-defence. Our author points out that the victories won on French soil is so many defeats, so far as Edward's ultimate purpose was affected. They only made deeper and more irremediable the separation between the two peoples. If Norman-French had been the language of the masses of the English population, history might have taken another turn, though the example of Scotland was proving under Edward's eyes that even identity of language can never make conquest palatable to a high-spirited people. In the later and tragical years of Edward's life, one of the most noticeable phenomena

was the appearance of an anti-clerical feeling

reaction against the jurisdiction of the Pope, but in active resistance to the privileges of the Church, and in no less determined attempts death wandered over England carrying the to reform the practical abuses of an effete religious life. There were ample grounds for the widespread feeling of dissatistaction, grounds discoverable in the nascent English literature, as an intolerable stench. The natural result well as in the official records of the age. The was a searcity of food as well as a dearth of labor | clerical pretension to the enjoyment of large class the absolute independence, and even superiority, of the Church in relation to the State; the grossed in the pursuit of political functions to the neglect of their episcopal duties: the deterioration of clerical morality; the remissness of the ecclesiastical courts in calling offenders to account; their obstinacy in resisting the efforts of the civil courts to do so, and, finally, the tovergrown wealth of the clerical estates, were abuses which no high-spirited nation could submit to without protest and without efforts at reformation. In the session of Parliament in 1371 the movement against clerical politicians acquired redoubled force. The Lords and Commons insisted that all offices of State should be henceforth filled by laymen, the argument adduced in support of the demand being that clerical officials were not amenable to the civil law and could not be called to account for maladministration. At first Edward seemed to regard the demand as an encroachment on his prerogatives, and curtly replied that he would act in the matter as should seem best to himself with the advice of his council, but he subsequently complied and substituted laymen for ecclesiastics in the offices of Chancellor and Treasurer. In the session of 1372 the petitions embodied a large scheme of ecclesiastical reform. The Commons complained of the continued distraint of the public money to Rome; of the exactions of the ecclesiastical courts in testamentary causes; of the dissoluteness of many of the clergy, who, though they might not marry, might purchase a license from their ordinaries to keep a concubine; of the scandal and evil thereof; and of the remissiess of the Church courts in dealing with immoral priests. The language of the petitions is noticeably strong. Clerical greed, hypecrisy and immorality were evidently intolerable scandals and must be dealt with by the civil courts. The King was asked not only to prohibit the drift work, were to be taught industry by whole- of English treasure Romeward, but to put & stop to the extertions of the ecclesiastical courts by subjecting them to the control of the civil judges. In reply, Edward promised artisans, and forbidding them to move from continue remiss in their duties, and he agreed that the Justices of Assizes should take cognizance of cases of flagrant immorality and for nearly half a century. At the beginning inflict heavy fines on delinquents. Moreover, the

We must close our notice of this book with which met in 1376. The Commons, under the leadership of their Speaker, Sir Peter de la Mare, did not hesitate to arraign Lord Latimer, Chamberlain and Privy Councillor, and he was sentenced by the Lords to be fined and imprisoned. The king himself was forced to put away his mistress, Alice Perrers, and Parliament went on to provide gnarantees against the recurrence of misgovernment by corrupt Ministers. It demanded that the King should for the future add ten or twelve Lords to the Council, who should be consulted in all the great affairs of State, and without whose assistance no important business should be de-